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same relation as the modern "higher critics" of biblical literature stand to the Bible; for they are under the necessity of maintaining their "orthodoxy," of squaring the tenets of Marx and other patron saints with sense and fact today, and of keeping before the rank and file, for propaganda purposes, the old ideas and shibboleths, to some of which, at least, they now attach an entirely different philosophical meaning than formerly, and one which the general mass will not readily understand or accept. One result is that much is being read into Marx that is not there and much ignored which is there. The state of affairs is entirely analogous to judicial interpretation of the Constitution. If it won't work as it is, it must be interpreted by "rule of reason," or by broad construction, until it will work. Dr. Hughan is so evidently sympathetic with socialism, and is also so careful to quote copiously and to give always definite citations, that one cannot but accept her exposition as in the main correct; and one comes through with the renewed conviction that the socialist leaders are hedging at many important points. The labor theory of value is something they would evidently like to drop; so with surplus value, the iron law of wages, Rodbertus's theory of crises, increasing misery, and on the part of a large section, the class struggle. Indeed, in Dr. Hughan's exposition, certain parts of the Communist Manifesto and the economic interpretation of history seem to the reader about all that is left as a sure basis of socialism.

The chapters on the constructive program leave the impression that the younger leaders are beginning to place more emphasis on a definite outline of policy rather than to rely upon the faith of economic evolution. The Wisconsin group is a notable example of this position.

Unfortunately the book has no index.

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*Les Actions de Travail.* By JEAN GRANIER. Preface by CHARLES GIDE. Bibliothèque de l'Economie Politique et de Sociologie, IV. (Paris: L. Larose et L. Tenin. 1910. Pp. viii, 357.)

In the discussion of the labor problem in America, forms of wage-earners' copartnership in the business that employs them are no longer regarded as promising means of amalgamating the in-

terests of employers and employees. The book before us seriously puts forward this idea of labor participation as worthy of hopeful consideration in France.

All forms or degrees of wage-earners' participation in the profits of enterprise, says the author, group themselves under two distinctive categories. In those of one group the wage-earners are related to the business merely as individuals, with some features of the role of the private capitalist; in those of the other group they are related to the business as a group, with some features of collectivist proprietorship. The first part of the volume is an examination of typical instances under the first category; a second part is given to a study of the forms in the second category; a third part is a fundamental criticism of the forms of labor co-partnership detailed in preceding pages.

The author is led by his discussion to this position in the matter: The strife between employees and employers can be stopped only by some method of organizing enterprise that will provide a dominating interest common to both parties; but no form of collective participation in proprietorship can do this, because it cannot maintain itself. On the other hand, no form or degree of individual sharing in proprietorship or in profits can provide the necessary dominating common interest. Profit-sharing is enjoyed only by an act of grace. Stock ownership can be utilized only by employees who have reasonable assurance of continued employment with the company. The necessary condition can be had only with some form of individual stock ownership that grants a temporary title to an employee, which must be transferred automatically to other employees or to the employer on his quitting the employment of the company. This, the author concludes, offers a way for the development of a dominating common interest between employer and employee, yet he does not believe that it can ever grow into general coöperation and, through that, after the manner of Lassalle's conception, into socialism. The author urges that the French Parliament make the necessary changes in the laws of corporative enterprise to encourage the development he anticipates can be realized.

Whatever there may be in French conditions to sustain the author's faith in his conclusion, American readers will generally fail to share his optimism so far as the United States is concerned. However extensively such labor-owned shares might practically

pass into the hands of wage-earners, the employees' income as wages will far exceed their income as shareholders, and their interest in the daily conditions of their employment will be more vivid than their partial interest as proprietors. Therefore, unless they, as stockholders, have control of the business, there will be the same occasion for dissension with employers over wages, hours and other matters now in dispute. With the French ambition to acquire a *rente*, the author's proposal may more reasonably hope for success in France than elsewhere; it is almost certain that American workmen would not participate in such a plan to any important degree.

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*Ferdinand Lassalle. Studien über historischen und systematischen Zusammenhang seiner Lehre.* By EDUARD ROSENBAUM. (Jena: Gustav Fischer. 1911. Pp. viii, 220. 5.50 m.)

*Bischof von Ketteler als Vorkämpfer der christlichen Sozialreform.* By JOHANNES MUNDWILER, S. J. (Munich: Buchhandlung des Verbandes südd. kath. Arbeitervereine. 1911. Pp. 132. 1.50 m.)

There is a great difference between these books, both in spirit and method of treatment. In the spirit of historical materialism Herr Rosenbaum patiently traces the doctrines of Lassalle to their roots in the past and shows their relation to his life and times. In the spirit of a devout admirer Father Mundwiler gives a faithful picture of Ketteler as nobleman, priest, bishop, social reformer, and friend of the workingman. Both books are excellent in their way, although one could wish that the doctrines of Lassalle had been presented in a less impersonal way and that the character of Ketteler had been placed in its historical setting, so as to show his relation to other social reformers of his day.

Herr Rosenbaum, in his interesting and scholarly book, shows in detail the relation of the theories of Lassalle to those of Ricardo, Rodbertus, Marx, Blanc, and other economists, and even gives a list of the books in Lassalle's library, including works of Comte, Sismondi, Chevalier, Proudhon, Cournot, Gioja, Böckh, Wappäus, Gläser, McCulloch, Carey, and Buckle, some with annotations in Lassalle's own hand, showing that he read both widely and critically.